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In *The Real Democracy* the challenge is taken up and argued to great length but in no wise differently. The second book, however, goes beyond destructive criticism and holds up as a new ideal the associative state which is to be composed of an association of city states which in turn are to be organized on the principle of association. These associations, really guilds, are to "own as corporations a proportion of their capital, remunerate their members partly in wages or salary, partly in dividends representing the remainder of the capital contributed by the members."

The whole scheme as worked out results in a blend of syndicalism and debilitated state socialism. The state as a political organization, indeed, is to remain, but apparently is to be a secondary factor.

A guild ought to be able to plan its own activities directly and as a whole and not to find the expression of its general will conditioned and hampered at every point by the wills of state officials elected or appointed.

On the other hand, it is for the state to "require a standard." The latter proviso is not clearly worked out; and how it would be possible, in view of the wide liberty that is to be given to the guilds, for the state to effectively require this standard does not appear. It would seem that these thinkers have endeavored to work out equality in terms of economics with a background of natural rights theory, an attempt in the nature of things bound to be rather futile in the twentieth century.

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L'Evolution Historique du Socialisme Moderne. By M. TOUGAN-BARANOWSKI. Translated by JOSEPH SHAPIRO. (Paris: Librairie Marcel Rivière et Cie. 1913. Pp. 246. 5 fr.)

The book is divided into four main parts consisting of an introduction, a criticism of the capitalistic organization, an outline of the proposed socialistic organization, and the method of bringing the latter to pass.

In the introduction is found an exposition of socialism, which is contrasted with individualism and anarchism. The author believes that since no genuine individualism can develop except in society, the highest type of individualism can develop only in a socialistic society. The present "anarchy in production" he condemns not alone because it dooms the laborer to poverty, but because it is

unable to produce anywhere near the amount possible under a rational, harmonious system. As to the socialist state the author believes in centralization of authority, but would nevertheless leave as much as possible to voluntary association. Anarchy and socialism are opposing concepts, though there will no doubt be many associations in the future, scientific, literary, and the like, run on the plan of anarchism, that is, with perfect freedom to the individual. This does not, however, suggest the possibility of applying the plan to the state. The ideals of socialism are to be realized not all at once but gradually. Socialism is coming through evolution, but it should be helped along by the conscious effort of mankind. The abolition of the right of inheritance and the imposition of a strongly progressive income tax would make the final acquisition of the means of production comparatively easy.

The author traces the development of socialistic ideas and treats men and schools incidentally. There is little new in the book but it treats clearly and sympathetically the development of the doctrine of modern socialism.

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- GOLLANCZ, V. *Dialogue on socialism*. The Chancellor's latin essay, 1913. (London: Blackwell. 1913. 1s. 6d.)
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- MILLAR, G. T. *Constructive socialism*. (Los Angeles, Cal.: Voluntary Coöperative Association. 1913. Pp. 37. 10c.)